

THE BAPTIST.

\$2.00 IN ADVANCE.

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In their oath which is sealed by dipping the pen in their own heart's blood, the Jesuits swear to do everything in their power to break down the cause of

Jesuitism.

Christianity in every form contrary to that of Romanism. They promise to join the churches of the several denominations, and even seek to become pastors of churches, if possible, in order to carry out their work of destruction. From the record some men have of recking churches, every church where they go, and serve as pastor, one cannot fail to see the ear-marks of the real Jesuit. Such men are to be dreaded and given a wide berth by all our churches. Keep your eyes on the man who has left an ugly trail wherever he has gone. Too often he is a wild and ravenous wolf in sheep's clothing; and is clad in the livery of heaven only to serve his master, the devil, to a greater advantage. He will sacrifice the cause any day upon the altar of his greed and last for power and prominence.

Hobby-riding is a very delightful exercise to some people. A hobby-rider is an unsafe leader. He is necessarily narrow. He is one-sided. You have seen a

Hobbies.

water melon well developed on one side, while the other side was dwarfed. The big side had grown almost over the little side. Such a melon is not attractive, not salable, not valuable. Some mistake hobby-riding for earnest contention for the faith. They are very wide apart. The latter requires proper examination and consideration of all the parts, the former singles out one part and neglects all the balance.

Our anti-mission brother makes a hobby of God's power, but omits altogether to emphasize human activity. All of us agree with the brother on God's omnipotence, but we insist that he ought not to stop on half way grounds. It is a very proper and Scriptural thing to be baptized, but it is equally important to "observe all things." Let us be circumspect in thought and in effort.

Some use circumspection and uprightness interchangeably, even synonymously. They are both fine and strong words, but mean very different things. An upright

Circumspection.

man may lack a great deal of being circumspect. An upright man is one who stands straight, who does not deviate. A circumspect man is one who is thorough, alert, wide-awake, up-to-date. One may stand as straight as an Indian, and in this attitude see much in the situation. A circumspect person, in addition to seeing all in one direction, looks all around and sees everything in every direction—he

looks all around him. This is the meaning of the compound Latin word, *circumspectum*, *circum*, around, and *spectum*, seeing.

The Greek has a broader meaning still. It not only means to stand still and look around in every direction, but also to walk around an object and view it from every standpoint. So, taking the original word in its broadest application, it is a tremendously weighty word. Thus it appears that a circumspect man is one of great symmetry and strength, a wise man. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5:15, 16.

The last association of the season is now over. For about ten weeks, our secretaries and paper representa-

Associational. tives have been turning night into day, as they have whirled around the corners in hot haste to get to the associations, each looking after the interests committed to him. It has been a great season. The churches report great things doing for the Lord all over our Zion. The attendance upon the meetings of the associations has been good. Receipts for missions have advanced. The number of baptisms are unprecedented in the history of the churches. The forces are more determined than ever, buoyant with hope. A number of the churches are holding their second meeting for the year, the last being better than the first. Old church debts are being paid off, old houses repaired, parsonages built, pastors moved up to full time, while a general bracing up, moving up and lining up is seen all down the ranks. Surely the Lord has done great things for us, whereof we are glad; and the future is radiant—as bright as the promises of God.

"In visiting many churches of late in country and village we have received an impression at once distinct and distressing, that young people are losing interest in

A Weak Spot.

public worship. They do not attend, or if they do, they come in late, sit far back towards the door, and take no part in the exercises. Even those who frequent the Sunday-school are disposed to cut the public worship. This is far more true of boys and young men than it is of young women. But an examination in not a few cases would show that both sexes are increasingly neglectful.

We mention the matter with regret and pain. It is a condition which is serious and gives us reason to be apprehensive as to the future of the Lord's cause where it prevails. Where many of these churches are to secure leaders and workers from in

the future it is not possible to see. The material for such service is slipping away.

But we are more concerned about another matter. The question which cries for instant answer is what is the matter? Of course we cannot shut our eyes to the constant depletion which goes on in our churches by reason of the exodus of our young people from our rural churches. This drain is so great that it looks as if the city were seeking to suck the life-blood from our churches. But after this fact has been allowed for we are still face to face with the further fact even of those remaining, they are not utilized and trained by the churches. Those who go from our churches often lack the devout habits which put them in other churches where their lots are cast. You may search in the Sunday-schools and choirs and societies of the churches and you will be surprised to see how small the number of the earnest and fervent young men there are.

Incident to this situation is the small number of young men who are entering the ministry. The thoughts of the young are not towards the service of the Lord. What shall be done about it? Who will answer?" —W. E. HATCHER, in Baptist Argus.

"Another school boy preacher!" How often have you heard it spoken and in disgust? It does not matter

School-boy Preachers. about the number of times! but all of us have heard it —and alas! many of us

have been guilty of its use. To make a long story short: you may say just what you please derogatory to them; and, when you are through, their good work, in scores of our churches, will rise up to condemn you. We know many grown people, men of business and people of the world, who passed unmoved through meeting after meeting, held by men of experience and discretion, men of learning and power, and were later converted under the ministry of some school-boy. It is a very forceful illustration of the teaching that, the things that are despised by men are very highly esteemed of the Lord. Some of the best work that is being done in our churches today is being done by our School-boy preachers. Souls are being saved, under their preaching, and the cause, in many a waste place, built up. They do not stay with us long, but this place when vacated is soon filled by another. God has set the seal of his approval upon the work of these young men, whom He has called into His ministry, and it ill becomes us to be non-concurrent. May heaven's rarest benedictions rest upon the heads of all our school-boy preachers. They are to be the men of tomorrow—and, God help them to be MEN!

THE BAPTIST.

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"The Harvest Is Past."

Time flies, and change follows change as the day, the night. Many of the older persons who will read these lines have written after the copy: "Time and tide wait for no man." The summer comes and soon is gone; the winter follows, but does not tarry. Custom crowds upon custom, each succeeding one rapidly surpassing the preceding one. One style prevails for a brief season and gives place to something different, but not always better. One generation quickly runs its course and another follows. Wise is the man who serves his own generation, and who is content to let every other man who follows him serve his generation according to his own ideas and judgment.

Just a few brief months ago we entered the front door of the year 1902. But "the harvest is past, the summer is ended," and we are far into the autumn. Our churches set out at the beginning of the year inspired, and have accomplished much in our dear Redeemer's name. The associational season, the rounding up to the north, came and lingered with us during the splendid months of September and October. The first one met in the latter days of August and the last one closed last Monday.

As a rule, these meetings have been exceptionally fine—fine in many ways. The spirit of most of them has been especially amiable and sweet. Their aim without exception, so far as we have seen, has been to "lengthen thy cords, and strengthen thy stakes." They all say, we have done well, but we must do better. Their motto is: Onward, ever onward. The recitals in the associational letters, and the columns of THE BAPTIST for the last few weeks, of God's stately, stepplings in the midst of the congregations are not only marvelous in our eyes, but encouraging and inspiring. He must be an ingrate indeed who, in view of God's numerous blessings upon us, cannot say with the psalmist: "The Lord hath done great things for us, whereof we are glad." Let the 100,000 Baptists in Mis-

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issippi address themselves with glad, hopeful hearts to the work which has been projected for the current year on an enlarged scale. Of course some will not start, but stand still and grumble and object to every advance movement.

But there will be more willing Baptist workers in Mississippi during the ensuing year than in any year of the world. With measured tread God's hosts will march to the orders of the King. We plead that the readers of THE BAPTIST will give themselves to earnest, willing effort for the salvation of souls and the edification of saints, and not waste their time in contentions over insignificant matters. There is work for all to do. The present year, so fraught with possibilities to us, will soon be numbered with the past. Truly what we do must be done quickly. How many will, even as you read these lines, resolve to be more useful this associational year than in any year of your lives? Let many thousands say, we will.

"Wanted"—A New Testament Church!

"WANTED—A PRESIDING ELDER!"

"MY DEAR DR. BOSWELL: The following is extracted from a personal letter, this much of which I venture to submit for your columns without the writer's consent, because I believe it will be of value in more than one way. First, the ideal herein set forth may discourage aspiration on the part of the unfit; second, some may be led to covet earnestly the best gifts; and, third, the dignity of the office may be exhibited to the eyes of the unappreciative.—F. S. P."

"Our presiding elder is closing out his fourth year on the district, and somebody will be appointed to succeed him. I doubt not the wisdom of the cabinet, but they can not be wise above information given them from without. Under Dr. —'s administration our district has forged to the front, and we are anxious to keep it there. Whether it remains in the front depends somewhat upon the life and force of our presiding elder. We want a presiding elder and not a figure-head. We want a presiding elder who has preaching ability that towers above his fellows. We want one who is broad-minded; who will not allow his prejudices to get away with his better judgment. We want one who can call mourners, or take a collection. We want one who looks after the interest of Zion, and not after his own salary. We want one whom the phrenologist would pronounce a natural born leader. We want not one who will preach his congregation to sleep on Sunday at 11 a. m."

"I would not write you thus, but I understand some are aspiring for it who come not up to my ideal. I can put up with anybody; but, loving the church as I do, I am loath to see a man appointed not qualified, who gets it because he has influence with the Bishop."

The above extract was written by an earnest Methodist, evidently a layman, to a brother in the church; who sent it to the editor of The Advocate, who judged it

worthy of a conspicuous place in his paper. It reveals a state of affairs sad and deplorable indeed. If it had not come from within "the church," it might have easily been charged as a base slander, but its origin precludes any such charge as that.

We cannot enter fully into the writer's feelings, having never been a victim of any such machine as he describes, having always been member of a church that manages its own affairs without waiting to get the consent of any other body on earth. The purpose of his writing is very clear. He wants to get a good man for presiding elder—such an one as is appointed on his merits, and not one "who gets it because he has influence with the Bishop." Ah! that "influence with the Bishop" is the thing to be dreaded, it appears. He does not "doubt the wisdom of the cabinet;" but insists that "they cannot be wise above information given them from without." Alas! for "that information given them from without," which serves as a sort of "underground railway" for such communicating as cannot be safely carried on in the open.

The writer, "loving the church" as he does, says that there are "aspirants" for places that are not "qualified" to fill them. It will be noticed also, as standing out prominently to the front, that the Bishops are charged with letting personal favoritism, rather than personal worth, control their appointments, in some cases, at least—a very easy thing to do under such a system. It is also observable that the matter has grown so serious as to call for a public protest through one of their leading church papers.

How delightful and refreshing to turn from all this ambitious, self-seeking for place, from all this dread, that comes upon the faithful of the flock once every year, for fear that, by some hook or crook, the wrong man may be placed over them. Yes, how delightful to turn from all this to the pattern of such things given us in the New Testament! When we see the practical workings of these forms of government and compare them with the easy, flexible, simple, altogether satisfactory and highly successful way the congregational form of government, the form given in the Bible, works, we wonder how long it will be before all these man-made, suspicion breeding systems will give way to that where all are brethren, and no one can say to another, however high or low the one or the other may be, do this, or that, or something else, and do it in this, that, or some other way, or you will be retired for a while.

For our part, we like religious as well as civil freedom. We not only like to have a chance to say who is to rule over us in matters of state; but, we also like to say who shall preach to us, how long, how much he shall get for it, when, how, and all about it. The Lord may be in it all, but this brother only mentions "the cabinet" and the "Bishop" as figuring very conspicuously in the appointments. We ourselves have seen Methodist preachers and their wives returning from "conference"

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with anything but a look of satisfaction, pleasure, and submission on their faces. We have heard them speak of "punishment" for "insubordination," etc. For those who like such a system, the Methodist system, with the power in the hands of the few, is about such a system as they would like. But for us, give us local self-government with no little lords over the heritage of the saints every day of our pilgrimage on earth. In the churches we have but one law-giver, and that one is Christ—and the New Testament form of church government is best adapted to execute the laws of His churches.

Mixed.

At the Baptist church at A Mr. B. came up to join. He said he had been a member of the M. E. Church for years; also said that the M. E. Church was all right, but there had been some trouble in his church which he thought was settled, but it had been renewed, and the Church at A received him as a member when baptized. Did B. join the church at A., or did the church at A join the M. E. Church? Please answer.

JOHN M. RITCHEY.

[If the applicant believed in all the doctrines of the M. E. Church, he was evidently not a fit subject for a Baptist church, and no orderly Baptist church could have received him while holding to the doctrines of the M. E. Church; for if he held to the doctrine of the M. E. Church, he could not hold to those of a Baptist church. The point of Bro. Ritchey's question does not appear to us.—Ed.]

Notes and Comments.

The Western Recorder tells of a man in Quincy, Illinois, who got mad, kicked at a cat, slipped and broke his neck, and adds: "He was not a reader of the Recorder." If he had been, would the cat's neck have been broken also?

Miss Elizabeth Cady Stanton, the woman who edited an expurgated edition of the Bible, called "The Woman's Bible," died the other day at the age of 84, just as she lived—without believing in God and the future at all. Sad, sad indeed.

Of course, "Christian Science," falsely so called, would claim the credit for having settled the strike. But why did the "science" folks not do so sooner, or prevent it in the first place? One was as easy as the other with them—and easier too.

John the Baptist, Christ, and the Apostles, are the best examples of those who did speak the truth in love; and all of them made some people mighty mad by their preaching. But that did not cause them to quit preaching the truth, in love, however.

While the supreme court out in Nebraska was telling the public school teachers that they must quit singing, praying, and reading the Bible in their schools, Judge W. M.

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Pollard, of Nashville, was opening his court with prayer. There is more hope for Tennessee than for Nebraska. Judge Pollard's course is to be most heartily commended.

What next! They are now proving (?) that John Bunyan was not a Baptist! We are a smart people, we are! With us, things do move, whether the sun "do" or not. At this rate of progress, the child is now living that may, in after years, read the proof (?) that C. H. Spurgeon was not a Baptist.

We doff our hat to all the brethren for the many kind things they are saying about the paper, and shall strive more diligently than ever to be worthy of their praise and patronage. Pray for us, brethren. Talk to your people for us. Be one of the several thousands of our helpers; and, if we are doing moderately well now, we will do better still.

While Dr. Harper has said much concerning the Old Testament that has offended many good people, the following recent utterance of his, on the comparison between the Hebrew Scriptures and the Babylonian and Assyrian writings, is very refreshing and reassuring:

He says: "We find in the one series a something which seizes hold of us, elevates us, inspires us. We look for the same element in the other series, but it is wholly lacking. Instead, there is a dullness, an insipidity, which disappoints, and at times almost disgusts. Why this difference? There is but one possible answer. This writing, or series of writings, is human, *only human*. The other is human, to be sure, but *also divine*. The evidence is direct; it is absolutely conclusive and must be convincing."

Did you not feel the earth trembling beneath you the other day? There is not any great cause for alarm if you did. It was probably brought about by the fact that "An Itinerant" had "concluded" his series of articles, with "No. 20," in the New Orleans Christian Advocate, on "Infant Baptism," with this sad and bitter wail:

"Within the past six months I have taken the census of sixty-two different communities in different States, and, to my surprise, without an exception, find that the majority of mature persons out of the church in every community are Anti-Pedobaptist. This is indeed a sad commentary on the church of God. What is the church of God doing, that so many precious souls are thus jeopardized? Shall the 'denominations,' 'sects,' and 'heretics' do better by the souls of men than the true church?"

If this dear brother will have this series put in book form, and sent out with the proper introduction, it would make a fine campaign document for Baptists; and, the author might wake up some fair day more "surprised" still at the mischief "to the church" he had wrought.

Religiously.

I spent last week at a meeting at Logtown. This is a new church that has only been organized a few months. Rev. G. G.

Thomas, of Nicholson, is pastor but he was at home sick and did not attend a single day. His people love him and pray very earnestly for his restoration to health. I have known him for years both in Arkansas and Louisiana. He is a Welchman of the old Christmas Evans type, and that is saying enough for him.

While the Logtown Church is small it has some of the best kind of material, both men and women. Our meeting began Saturday night and closed the following Friday night, two services per day. The interest was good from start to finish. The meeting closed before but little fruit was reaped. We had five public professions of faith in Christ and about twenty-five asking for prayers at the close of the meeting.

Sunday was a good day at Biloxi, good Sunday School, good congregation at noon, fine young people's meeting, and large congregation at night.

J. B. SEARCY.

Sustentation Salt and Veteran Thomas Landell.

DEAR EDITOR—The following words from your pen and published in THE BAPTIST of 23d inst., touched my heart:

"Two churches that the veteran Thomas Landell served so long and so faithfully have united to care for his temporal wants during the remainder of his life. This is the most beautiful devotion to an old worn out pastor that we have ever known. Of course, these churches will pay an active pastor to serve them, while they are supplying the needs of their beloved, aged expastor. The salt of the earth is still to be found in the land. This is a suggestion to other churches which we hope they will act upon, and thus render the closing days of other worthy, worn out pastors bright and happy."

God bless those churches, and cause his face to shine upon them. No better thing have they ever done. It is a sweet smelling savor unto God, and may he sanctify it to the good of other churches in the way of influencing them to do likewise, and may it give an impetus to sustentation in our State.

Bro. Bailey, you say "The salt of the earth is still to be found in the land." Yes, brother, there is lots of it all over our State. It only needs to be applied to sustentation. It is applied to every other good cause, but sustentation has received but a few grains.

Bro. Bailey, you know that there are sins of individuals called "besetting sins," and did it ever occur to you that the besetting sin of Mississippi Baptists is the neglect of our dear old worn out, indigent ministers and widows and orphans of deceased indigent ministers? And as individual besetting sins are the hardest to lay aside, so it is with the besetting sin of Mississippi Baptists. They will rally to the cause of missions, orphans, education, both ministerial and secular, and to any other good thing, and do it cheerfully, but when called on to rally to the cause of sustentation, how few respond.

Now can't we have a real genuine rally

between now and January 1st, 1903. Those two noble churches that have rallied to the help of dear Brother Linsdell have set the example. Let the spirit of the Gospel be applied liberally.

Ellisville, Miss., Oct. 27, 1902.

A Quaint Old Case.

Blest they who
While in their youth
With spirit new
The way of truth
To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of life in heaven;
And e'en on earth the child of God can trace
The blessings of his Father's grace.

For them He bled
His Father's blood
For them He died
The thorny crown
Nailed to the cross
Endured its pain
That His life's blood
Might be their gain
Then haste to choose
That better part
Nor e'en rest
The Lord thy head
Lest He declare
I know you not
And deep despair
Should be your lot.

Now look to Jesus, who on Calvary died,
And trust in Him who there was crucified.

—Selected.

On the Question of State Prohibition.

It is easy to drift with the current of opinion, and it is only when one feels impelled to differ from his friends and associates that he realizes fully the difference between a resolute and peaceful passage while floating upon the bosom of life's stream, and the hardships which may be encountered when combatting the current.

My talk before Central Association last week was primarily to provoke a general discussion of the subject of prohibition, so as to arouse the churches to the alarming prevalence of the blind tiger, and looking to a more united effort for the enforcement of the law as it now stands, rather than seeking to encompass more unprepared territory, but the subject was touched upon by two or three speakers only, the special order was taken up, which was the report on Mississippi College. The discussion develops the fact that some of the pastors were alive and actively at work arousing the people and officials in suppressing the illegal sale of liquors in their vicinity. This is right, and a hopeful indication. My position as to State prohibition is this: Under the local option law about sixty counties in the State have been "dried," then by the 500 inhabitant law which was passed by the last legislature, it was claimed that several Delta counties would become dry; that we had advanced far enough now, to encourage us to give attention to the enforcement of the law in the territory now occupied by the forces of

prohibition, rather than seek to enforce our views upon unwilling communities.

How has the cause of prohibition attained its prominence? It has come by discussion, by agitation, by education, as ignorance gives way to the light of the Gospel, and the broadened conception of moral responsibility, the people will (gradually, it is true,) rise above their vicious environments and degrading associations, and aspire to a higher plane of moral elevation. Our cause as I see it, has much to gain in every way by preparing the field before undertaking to raise a crop. It will be admitted that while prohibition has been abundantly fruitful of good, this has been largely offset by the toleration of the blind tiger with the coterie of perjurers which flourish in its wake. I think that while we are organizing so many societies in our churches for raising money, that it would be well to organize a temperance society in each church or at least in each community whose duty it will be to encourage sobriety and expose and bring to justice violations of the local option law.

Good Bro. Bailey says, "Every man who opposes statutory prohibition is reckoned by the whisky men as with themselves." Whatever of comfort the whisky men can glean from my course, or anything I have said on the subject, they are welcome to it. I have taken an active part in two local option contests in my county (Yazoo) and as a member of the legislature have supported every law looking to the suppression of the traffic, and after the legislature had passed the law prohibiting the sale of liquors in wet counties, in towns or cities of less than 500 inhabitants, then was a bill introduced to permit two or more municipalities to combine and make one, it was I who detected as I thought an effort to evade the 500 inhabitant law and objected to its passage and afterwards eliminated the objectionable features of the bill and it passed. The question of State prohibition was discussed during the sitting of the last legislature and had it come up for passage I should have voted for it. Not because I thought it expedient, but because I felt that I was representing a large constituency and fraternity who favored it, and the great underlying principles were right, and our difference of opinion was only as to methods of attaining the desired results, and I could well afford to yield to their will.

Now in conclusion permit me to say that the good people have invoked the law for the suppression of the liquor traffic, and it will remain with them to continually look after its enforcement. If they become indifferent or lack vigilance, the whisky men will construe it as an evidence of weakness and they will become more and more aggressive, and as I see it, it is infinitely more important to look after the enforcement of the law where it is in operation than to be trying to force prohibition on communities where there is little or no public sentiment to support it.

In all this I may be mistaken and if so, I hope that my error may soon be apparent. It is my desire to serve my church and peo-

ple to the glory of God and the advancement of the cause of truth.

W. W. COOK.

(41st Ave. Church, Meridian.)

This church was constituted March 20th 1881, as Calvary Baptist Church. It was not a branch of the First Baptist, though Dr. Bozeman, by invitation, presided as moderator. For nearly a year it held its regular meetings, by courtesy, in the Cumberland Presbyterian house of worship, and in the Jewish synagogue.

The new church building, on what is now 20th Avenue, between Sixth and Eighth streets, was occupied first January 29th, 1882. Elder W. R. Butler, of Scott county, was the first regular pastor; succeeded in order by Elders J. C. Foster, A. Gressett, W. W. Crawford, Jean Vane, and W. S. Culpepper. These all served before the removal of the church to West End—the latter resigning several months prior to that date—i. e., May 17th, 1891. L. A. Duncan was Superintendent of Sunday-school.

A church being projected just east of the Calvary location which would take some of its best members and narrow its field, it determined to go West. Dismissing about 70 to Fifteenth Avenue, therefore and say 20 to the First Church, with a few to South Side and Highlands, it took to its new home a list of 130, and by the sale of its property to the Y. M. C. A., almost enough funds to build a new house of worship.

Calvary never received any material outside help, and less than a hundred dollars from members of other city churches. Both the Highlands and South Side were organized mainly by its members and through its influence. It began the mission in West End: starting a Sunday-school in Sept. 1884, and induced the General Association to send Bro. Baars into the field and sustain Elder J. E. Brunson in the work at West End.

In order to avoid confusion and to enable persons to locate the church, its name was changed to "41st Avenue." So Calvary was never dissolved in any sense. The first pastor chosen, after removal, was Bro. C. G. Elliott, from the Seminary; who was ordained at the request of the church, July 19th, 1891.

Bro. Elliott having returned to the Seminary, Elder J. W. Lee was called to the pastorate, and having resigned to accept charge of the Grenada church, Elder Elliott, who had graduated, was invited back to the pastorate. He served until the withdrawal of the members to form Immanuel Church. Elder R. M. Guy was his successor; but being drawn off on the "holiness craze," was disciplined by withdrawal of fellowship.

Next in order came Elder A. G. Lowrey; then Elder R. S. Gavin for his vacation; followed by Bro. W. M. McCain, of Ala., who resigned to go to the Seminary, and now Elder D. W. Bosdell, who has been in charge about two years. During this time the membership has been doubled; arrangements made to liquidate the Church debt—

not to mention the purchase of a pastor's Home. Bro. E. D. Roberts is Superintendent of the Sunday-school, with an enrollment of 215. There is also a Ladies' Aid Society and B. Y. P. U.

L. A. DUNCAN.

News of Late-Items.

A good meeting at Enterprise was one of the best of them. Bro. W. A. Roper was the efficient helper. His preaching was well received and the meeting well attended. I think there were eleven baptized and a healthful uplift of the "whole body politic." Since then we buried one of our choice young ladies—Miss Bettie Richey. Just as she reached the substantial age of twenty years, attractive in form and feature, of lovely disposition, highly intelligent, hopeful and useful, she was cut down as a flower is plucked in the fullness of its loveliness. But happily she had given her heart and life to the Lord in her younger years, and was only transplanted to the heavenly clime to bloom forever in the Paradise of God.

With Dr. Venable at Pachuta, there was another meeting of like import. Whoever knows Venable don't need to be told that there was a "feast of fat things," in the way of plain, and well reasoned out, Bible preaching. It is astonishing how certain modern heretical fads wither and fade out, when the light of gospel truth is turned upon them. There are some people about Pachuta who have more light now—enough to walk in in safety. Sixteen young people were baptized as a result of the meeting. One of our best young men Rufus Rogers, son of Mr. J. H. Rogers, well known in business and religious circles, had the misfortune to lose his "good right arm" in an accident, in his father's threefold automatic cotton gin. We all sympathize with Brother and Sister Rogers, but rejoice that they are so Christlike in their submission to the great calamity and hope and pray that the Lord may have some good things in store for the manly and noble son who has sustained this great loss.

Bro. Charlie Rogers—not of kin to Rufus—another one of Pachuta's good citizens, is just recovering from the amputation of a rib—probably affected by neurosis from which he makes his escape by a very close call.

Another Roger's family (R. C. Rogers,)—not related to either of the above—a noble good man, has been singularly afflicted. The good wife and mother awoke one morning with a well defined case of "lock-jaw," not "tetanus" strictly speaking, but certainly a painfully inconvenient sort of effective "shut mouth." The Drs. seem to be puzzled and all the rest of us look wise and propose innumerable remedies. Meanwhile the dear sister manages to wag on about her household affairs in the usual way, all of which goes to show that it takes more than simple "lock-jaw" to stop a woman's tongue. In this case however we all love to hear the dear good lady talk for she is one after Solomon's idea of a great and good woman. See Proverbs,

31:10-31.

Forest has recently had the painful experience of two funerals of prominent and highly esteemed people, Dr. Eastland, recently of Vicksburg, and son, of Col. H. Eastland, one of our most prominent and worthy citizens, died of malarial troubles. He had attained to high distinction in his profession and ranked among the best of our modern "healers."

Mrs. Ella C. Moore, wife of Mr. J. L. Moore, one of the good citizens of Hattiesburg, and daughter of the well known and popular "commercial traveler" Col. J. J. Crain of Forest, also parted company with many earthly friends and took up the long journey to the skies. But their friends "do not mourn as those who have no hope." We are sure that those who walk with the Lord here in much tribulation will "walk with Him in white" in the eternal habitations of the saints. A man whom some people call "old" and who indeed attained to his "three score and ten," during the month of October—gave an inventory of his last month's work. He said, "if correctly noted, the register of his regular work for October would show, 12 sermons preached, 5 prayer meetings, 1 funeral, 1 association, 1 prohibition meeting. Then to cap the climax, he remarked, that in his opinion, he had probably never done better work, if so good, and was sure he had never enjoyed it more. They do say that the associational "minutes show that two of his churches led all the rest in the general work—one in the way of contributions, giving more per capita than any other and the showing of the largest number of conversions and baptisms. Then he mentioned that his churches do not fail in his support, but pay all they promise and more. Last year when the year closed,—as the diplomats say—"the incident closed also." All had been paid up and "gifts"—Christmas and otherwise—in the way of valuable clothing, provisions, delicacies etc., etc., went to largely augment the sum total, not only of material values, but the common stock of good will and brotherly love, that already existed between them and himself and the same thing is in active process this year. Well what is this if it be not "a green old age," even a literal fulfillment of what God has promised in Psalm 92:12, 13, 14.

"E'en down to old age all my people shall prove,
My sovereign eternal, unchangeable love."
In love, your brother,
J. A. HACKETT.

Eureka.

I knew it was coming! Some people claim that it has been here a long time. In the report of the Tennessee Baptist Convention in Commercial Appeal, I find the following item, "Dr. Hatcher then read the report of the committee on young people's work. (This was full of interest, showing this branch of the church to be making most favorable progress.) Now according to the reporter's denominator "The Church" there must necessarily be branches. Many of our brethren hold to the universal church theory and a ma-

jority of writers denominate it as "The Church" at the same time repudiate the branch theory. From my standpoint of the denomination of Baptist Churches—each complete and independent consisting of all that holds membership in a particular local church I am at a loss to see what else can be intended but to create a branch denominated B. Y. P. U.

When the young people's movement was inaugurated the argument or reason set forth was, that we must do something to hold our young people or they would join young people societies of other denominations. Now, I want to know if it is necessary to hold such men as Venable, Rowe, Ellis, Bailey, Lowry, et al. See program B. Y. P. U. Convention. Then the junior union, is it a branch of "The Church" or of the B. Y. P. U.? You see brethren, I need light; who will give it?

W. L. MULLINS.

Tula, Miss.

Send On Names.

The pastor and other brethren at Oxford are very anxious that all who expect entertainment during Young People's Convention will forward their names immediately to Hon. Duke M. Kimbrough. This is a most reasonable request, and will greatly facilitate the accommodation of the Convention. Just as quick as you read this request, sit down *instantly* and write Bro. D. M. Kimbrough. If you will not write, then, of course, you must take the result of the negligence.

Bro. Moulder's Churches.

I am supplying 8 churches this year, four in Smith County, two in Simpson and two in Jones. I have baptized 132 converts this year, 33 of them were Methodists and Presbyterians. I have baptized 12 that were over 50 years old, one of them was 87 years.

D. W. MOULDER.

Mrs. Etta Roach Herring.

I note with sadness the death of Mrs. Etta Roach Herring. Before her marriage she lived in Carrollton and was organist of the Baptist church at that place. While I was pastor of the church I can hardly remember a time when she failed to be there. Prompt and cheerful at the post of duty was one of the characteristics that marked her young life in the Master's service. As a flower unfolds in springtime and blends its fragrance with the atmosphere she too has blossomed in the garden of life. Like some soft zephyr on a summer day that came to lull our forms to sleep, death came to transplant her in the Paradise of God. We extend sympathy to relatives and friends.

J. W. S.

Notice.

Spilman and Leavelle will be in Gloster the 10th and 11th of October. Sunday School workers of South Mississippi are invited to attend. Please write me, if you expect to attend.

JNO. P. CULPEPPER,

Gloster, Miss.

Fatness Promised to the Liberal Soul

PREACHED BY H. C. ROSA AND BEFORE YAZOO ASSOCIATION AND PUBLISHED BY REQUEST

Prov. 11:25. "The liberal soul shall be made fat; he that watereth shall be watered also himself."

This text is one of God's positive promises to us, and is as true as God is true, yet very many of God's children do not believe it. No covetous person can believe it. All nations have ever despised leanness in purse, body, and soul. But covetousness causes the most distressing leanness of soul. In Ps. 106:13-15 the Psalmist says, "They soon forgot His works; they waited not for His counsel; but lust exceedingly in the wilderness, and tempted God in the desert. He gave them that request, but sent leanness into their soul." Isaiah says, "The Lord of hosts sent among His fat ones leanness." (10:16).

1. It is a law of God that liberal giving brings a blessing, and withholding brings a curse. "The liberal soul shall be made fat; he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it." When the Israelites gave the tithes they prospered and grew very rich, and were very devout; but when they withheld the tithes they became very wicked, and God said, "Ye have robbed me of tithes and offerings; ye are cursed with a curse; for ye have robbed me, even this whole nation." Mal. 3:8-9. It is an awful thing to rob a man! How much worse to rob our loving Heavenly Father! Yet thousands of Christians are robbing Him. They do not give anything for the support and spread of the Gospel. My brother, have you been robbing God? When one robs a man he is put in prison. What is to become of the one who robs his God?

When Elijah went to the widow of Sarepta she was preparing to bake the last food she had. But the man of God asked that she divide with him. She made "a little cake first" for the prophet. She divided the last she had. The sacrifice was well-pleasing to God. "The barrel of meal wasted not, neither did the cruse of oil fail." 1 Kings, 16:17.

David says of the liberal soul, "He hath dispersed; he hath given to the poor; his righteousness endureth forever; his horn shall be exalted forever." Ps. 112:9. Solomon said, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but yet tendeth to poverty." Prov. 11:24. Again, "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. 22:9. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17. In this passage we learn that giving to the poor is lending to the Lord. Surely there is no giving but giving the Bread of Life to the starving soul. If you have ever done this you know what our Lord meant when he said, "It is more blessed to give than to receive." Acts 20:

35. Paul said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II. Cor. 9:6.

II. How much am I required to give? I would like to be a liberal "soul" so that I may be "fat." Abraham gave the tenth of the spoils to Melchisedec. Heb. 7:2. Jacob made a vow at Bethel and promised that if God would be with him, and keep him, and give him food and raiment, "then shall the Lord be my God, and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22. He kept that vow and grew to be a very rich man. God required the Israelites to give the tenth of all they made for support of the tabernacle worship. In addition to that tenth, they made their sin-offerings, thank-offerings, trespass-offerings, freewill-offerings, and many other contributions. But is the law of the tenth binding on a Christian? I cannot say that it is. But should the Christian do less than the Jew? Should the son do less for our Father's work than was required of the Jew? In the Old Testament God said, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty." Prov. 3:9. But in the New Testament He said "Give and it shall be given to you, good measure, pressed down, shaken together, running over, shall men give into your bosom." Isa. 6:38. To the Jew He said, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me therewith, sayeth the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10. But to the Christian He said, "It is more blessed to give than to receive," and "The Lord loveth a cheerful giver." II. Cor. 6:7.

In I. Cor. 16:2, Paul lays down the rule by which all God's people must be governed if they meet divine requirements. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." In II. Cor. 8:7, he exhorted, "As ye abounded in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (of giving) also." Mary gave the costly alabaster box of ointment. The widow gave all she had—two pence. Jesus did not say that either of them gave too much. He praised their acts. The very best we have should be given to our Lord, who gave his own blood for us.

Give as the Lord has prospered you. "The liberal soul shall be made fat." None come up to these Bible examples of giving. III. In what spirit should we make our offerings?

1. We should give cheerfully. "Let every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II. Cor. 9:7. "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." II. Cor. 8:12. When the children of Israel made their offerings for the building of the

Tabernacle they made a "willing offering." "The children of Israel brought a willing offering unto the Lord. Every man and woman whose heart made them willing to bring for all manner of work which the Lord had commanded." Ex. 35:29.

An offering made grudgingly is an abomination unto the Lord.

Good Deacon Horner
Sat in the corner,
As the collection basket went round,
His fingers unbent,
As he dropped in a cent,
And said, "What a good man am I!"—Do you know him?

2. We must give in a spirit of worship. We are to worship God in our monetary offerings as much as in prayer, praise, preaching, or any other part of our service. The widow gave her two mites, Mary gave her ointment, Barnabas gave his land, in a spirit of sincere worship. When we make our offerings as a part of our worship they become "a sweet savor unto God." The angel said to Cornelius, "Thy prayers and thy alms are come up as a memorial before God." Acts 10:4. It was as a worshiper that Zaccheus said, "the half of my goods I give to feed the poor."

3. We must make sacrifices for the purpose of giving to God. David refused to accept Araunah's threshing-floor, oxen, and implements. He said, "I surely will buy it of thee at a price, neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." II. Sam. 24:24. The woman made a great sacrifice when she put the two mites into the Lord's treasury. What a monument He built with those two mites! The churches of Macedonia gave largely in their poverty. "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, yea, beyond their power, they were willing." II. Cor. 8:2,3.

IV. The text promises a reward. "The liberal soul shall be made fat." The text is Jehovah's promise to us. I believe with every atom of my being that the liberal soul will be greatly blessed. "Ye are my friends if ye do whatsoever I command you." John 15:14.

1. To the liberal soul there comes the reward of an approving conscience. Nothing causes more happiness than a sense of having obeyed God. "To obey is better than sacrifice." God's command is, "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. We are never so happy as when helping others. Service is the price of happiness.

2. To the liberal soul comes the reward of spiritual fatness. While the covetous soul grows lean the liberal one is made fat. Paul told the Philippian Christians that the contribution they had sent to him was "an odor of sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:18-19. Isaiah said, "If thou draw out thy soul to the hungry and satisfy the afflicted, thy light shall rise in obscurity. The Lord shall guide thee continually, and sat-

isfy thy soul in drought, and make fat thy bones; thou shalt be like a watered garden." 58:10-11. In Ps. 41:1-3 we read, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; he shall be blessed upon the earth. Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

3. The liberal soul shall prosper financially. Jesus said, "Give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall men give into your bosom." Lev. 6:38. There can be no doubt that this language means temporal prosperity. The language of Solomon in Prov. 3:9-10 is equally explicit. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty." The same inspired author wrote, "He that giveth unto the poor shall not lack." Prov. 28:27, and again, "He that hath a bountiful eye shall be blessed." Prov. 22:9. Again he said, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17. This is a peculiar Scripture. It says that we lend unto the Lord by giving to the poor; and there are none so poor as those who are without Christ. Every cent you give for the spread of the Gospel is money deposited with our Lord; and He will pay it again with compound interest. "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thy hand unto." Deut. 28:8. "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

4. The liberal soul treasures up a reward in heaven. "But when thou makest a feast call the poor, the maimed, the lame, the blind—for thou shalt be recompensed at the resurrection of the just." Lev. 14:13-14. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:13.

Our Lord admonished us to lay up our treasures in heaven. He also taught us, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. "I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, sayeth the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. Here we see that our works follow us, and constitute at least a part of our reward. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." Rev. 22:12. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Harmony Association.

This body met with the Rock Point Baptist Church on Friday, October 24, 1902. Dr. T. E. Morris was re-elected moderator,

and T. G. Ward clerk and treasurer. The annual sermon was preached by E. J. Hill, and was greatly enjoyed by the large congregation. The churches were nearly all represented and the letters indicated gratifying progress along all lines. The churches nearly all reported gracious revivals during the year and many converts were added to their number. Surely the Lord has graciously remembered His people the past year. Anywhere from eight to ten thousand souls saved in Mississippi during this year. All hearts should magnify the Lord for His abundant grace bestowed upon the churches. Quite a number of visitors were present. Among the number as recalled were Dr. A. V. Rowe, Rev. Henry Hurt, Rev. Eastham, Pearl Valley Association, J. D. Fulton and W. T. Carroll, of Louisville Association, W. S. Blackmon, of Deer Creek, and O. M. Lucas, of THE BAPTIST. The reports of committees were read by chairmen appointed at the last meeting of the body. These reports were prepared with much care and as appears to the writer confirms the wisdom of this course. Discussions of reports was lively and inspiring.

Dr. Rowe, always instructive and uplifting, was at his best here. If not the best of his life, it was the best yet heard by this scribe. He magnifies his office by exalting his Lord's cause.

THE BAPTIST tramp had ample opportunity to present THE BAPTIST's claims. While there were many who did not take THE BAPTIST, many did and so the list continues to swell. The entertainment was superb. The tables groaned under the abundance of good things to eat.

Lots of folks in this country and they were in evidence at the association. But there was plenty and to spare. For two months this tramp has been visiting associations, enjoying the brethren and the good things furnished by the sisters, and now, sad, sad, these joyous associations must be deferred until next year. Anyhow, he has grown fat. Next meeting is with Good Hope, Leake county. But enough.

O. M. LUCAS.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VIII.

The Passion Week.—Continued.

The Agony in Gethsemane. Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46; John 18:1. With the intercessory prayer, spoken in words so full of "comfort and power, of peace and warning, of promise, and of hope," the Great Teacher ended his course of instruction to the disciples. Then they sang a hymn, and retired from the upper room unto the Mount of Olives. When they had arrived at Gethsemane, He bade His disciples to remain there until He could offer up prayer. He selected Peter, James, and John, and retired a little from the others, and said to them, "My soul is exceeding sorrowful, even unto death; abide ye here and watch." He then went forward a little and fell on the ground and

prayed. If there were no other record of the blessed Master, this prayer itself is enough to provoke in all mankind a feeling of adoration to one that is all that a Christian knows from experience He is.

The Betrayal and Arrest. Matt. 26:47-56; Mark 14:43-50; Luke 22:47-53; John 18:1-11. When the Master had prayed the third time and had returned to the disciples, He said, "arise, let us be going; behold he that betrayeth me is at hand." And so it was, Judas with the multitude was at hand, armed as if to seize a robber. Then Judas hailed Jesus, and gave Him the fatal kiss by which his comrades were to know which one was Jesus. Peter showed fight and cut off the right ear of Malchus, the servant of the priest, but the Lord miraculously replaced the ear and commanded that His followers should show no violence, for all they that take the sword shall perish by the sword. And so the Lord submitted, though He could have called to His assistance twelve legions of angels.

The Trial Before the Jewish Authorities. Matt. 26:57, 27:10; Mark 14:53-72; Luke 22:54-71; John 18:12-27. Having thus submitted to the officials, Jesus was bound and carried before Annas, the father-in-law of Caiaphas, who was high priest that year. Now Peter and another disciple followed, Peter afar off, while the other disciple, who was known to the high priest, accompanied Jesus into the court. Through the influence of this disciple, Peter was brought inside, and asked by the maid who kept the door if he were also one of the disciples, and he, who a short while before had stood by his Master, even to the point of smiting the priest's servant, now lost courage and said, "I am not." When Jesus was questioned as to His disciples and teachings, He replied that He had taught in their synagogues and temples, where all the Jews were accustomed to assemble, and so had spoken nothing in secret. For this open and honest speech, he received the cuff of one of the officers. There being no charge whereby they could condemn Him, they sought false witnesses, who testified that Jesus had said that He could destroy the temple of God and rebuild it in three days. The Lord did not condescend to answer such absurdities. The priest then said: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Jesus saith unto him, "thou hast said: nevertheless, I say unto you, henceforth ye shall see the Son of man sitting at the right hand of power and coming on the clouds of heaven." This statement created a furor, and the high priest rent his garments and accused Christ of blasphemy, while others struck Him and spat upon Him. About this time another accused Peter of being one of the disciples, but he again denied it; and when the third time he was accused and the third time had denied, the cock crew. And Peter remembered the word which Jesus had said, and went out and wept bitterly. As soon as it was daylight, the priests and elders decided that Jesus should be put to death. Judas, on hearing of this decision, repented and brought back the thirty pieces of sil-

ver, saying, "I have sinned, in that I have betrayed innocent blood." When they refused to take the money, he cast it down in the sanctuary and went and hanged himself. The priest said that they could not take the money, but after consultation they decided to buy the potter's field to bury strangers in, and that was called the field of blood. In this was fulfilled the prophecy of Jeremiah, and they took the thirty pieces of silver, the price of Him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me."

Check and Meetings.

DEAR BRO. BAILEY—Inclosed find check for two dollars to be placed to my credit for THE BAPTIST, and a brief report of our meetings, and a word about the field.

During the year I have held five meetings in my work. I have four churches, and had two mission appointments till recently. The mission work was given up to our city missionary, Bro. Bates, a good preacher that we are glad to have with us.

We had in our meeting at Eastabuchie, Bro. O. D. Bowen; at Orvisburg, Bro. I. P. Trotter; at Green's Creek, Bro. Holcomb; at Providence, J. A. Scarbrough, mentioned last, but not least.

It is a great blessing from God for a young man like myself to be associated with such men as these in the Lord's work, and proved a blessing to the people with whom we labored. We have received in my churches this year 127, and 105 of them by baptism. Let those who love souls join me in praising God for these, and plead for His blessings upon them.

It is a great field, and a pleasant work the Lord has led me into. I preach to about one thousand people every month, and the field is growing. People are crowding into our pine country till already we can truthfully say, in the language of our Savior, "The harvest is great and the laborers are few." I heard a Baptist preacher say this week that he had been called to eleven churches already, and expected three more calls, and these are spoken of as "foot-washing churches."

It is a great pity for one preacher to be wanted at so many places, and at the same time so many preachers in our State doing comparatively nothing, but play the part of the long horn ox that stands in the gap. They all have their excuses, but very few of them will do to carry before Him that knoweth all things. One prominent excuse is, "I haven't been called;" and again, "there is not a living in it for me." Well, the way to get called is to get out and work some. The man that works, is the man wanted in any kind of business. As for the living, a man might try Paul's plan, when he can't do better, *work for the Lord*, and do something else to pay expenses. Some people—and even preachers, say that a preacher can't preach and do other things too. But it is not so. If it was, this generation would have no gospel nor churches. Our Fathers did more than preach. A man may not preach as

well and do other things, but when we do our best—all things considered—we will do better in the future.

Give a good tree a chance, and we get the first good season a peck of peaches, but the next season, a bushel etc., increase till it is old. So it is with the man of God that does his best for the Lord. What will the Lord say to the unfaithful servant? Not boasting, but for argument's sake, I note that I have preached the best I could this year, about 140 sermons, and have sold more than \$2,000.00 worth of pianos. A man can do work for the Lord, and do other things to help pay the expense account; but those who can give all their time to the ministry should do so, and help churches that do not support their pastors to see the importance of doing so.

The Lord bless THE BAPTIST, and the writers of the strong and helpful articles I see in its columns:

Yours in the work,

A. J. ROGERS,

Hattiesburg, Miss.

Marriage.

By whom marriage may be solemnized. I am told that in some parts of Mississippi young ministers who are unordained have been known to "perform the marriage ceremony." I would respectfully call attention of all such to section 2862 of the Annotated Code of Mississippi in which we find these words: "Any minister of the Gospel ordained according to the rules of his church or society, in good standing; any Judge of the Supreme Court, or of the circuit court, the chancellors, justices of the peace and members of the boards of supervisors within their respective counties, may solemnize the rites of matrimony," etc. Now there is not a word in this about unordained ministers, but says they must be ordained according to the "rules of his church." The argument in favor of unordained ministers officiating in marriages is that some denominations do not ordain their ministers and as they are permitted to solemnize this sacred rite, hence others have the same rights; such is not the case. There are special provisions made for those religious societies (see section 2861): "In case of Quakers, Mennonists, or other societies that solemnize their marriages by consent of parties taken in open congregation by the clerk of the society." There is no such custom as that in Baptist churches. Section 2863 of the Code gives authority for solemnizing marriages according to religious customs: "It shall be lawful for a pastor of any religious society in this State to join together in marriage such persons to whom a marriage license has been issued, as are of the society, according to the rules and customs established by the society."

Now the Baptist churches of Mississippi are not societies and if they should be so classed they have no such established customs as those referred to in the Code. On the other hand, the established custom of Baptist churches is to ordain their ministers, hence the exceptions in the Code does not apply to Baptists, therefore I conclude

that unordained Baptist ministers are not legal administrators in the performance of marriage ceremonies and ought to refrain from so doing.

Fraternally,

W. S. VARNADO.

The Meeting at Charleston.

Began Sunday, October 19th, and continued through the following Sunday. Bro. E. B. Miller of West Point, did the preaching in such a way as to attract and hold spellbound large crowds of anxious people, who assembled in the court house used as a place of worship, during the meeting. This man of God did not yield to the common temptation of using the "high pressure" methods, for the sake of a stir and a great name. He told the people they were lost and if ever saved it must be "By grace through faith" in Christ. Many times, the preacher said "Good works, the inevitable result of regeneration, play no part in securing salvation." This evangelist preaches to glorify God and not self.

We did not have a great number, only four, to unite with the church. Yet the church, in fact the whole town, was moved by the Holy Spirit through God's Word as preached by his faithful servant. This people have a better conception of the plan of salvation as Paul taught it. Arminianism as taught by Methodists and Campbellites, has been for years fastening its poisonous fangs on the heart and mind of this noble people. We have reasons to believe that this deception, to a great degree, has been replaced by a knowledge of salvation by grace. Thank God for such a preacher.

The people tried to show Bro. Miller their appreciation by what we call a liberal yet free compensation for his efficient work under God. The collection amounted to \$77.00; which was raised with very little effort.

Bro. Pastors, you will never regret having Bro. Miller with you. He will help you. Try him.

W. H. CARTER, pastor.

Harrison, Miss.

General Association.

This body was organized in 1855. It suspended operations in 1865 for a few years. Bro. N. L. Clarke has been moderator from the beginning. He is now over 91 years of age, yet presided at the session just closed, held at Union, Newton county, commencing Saturday, October 25, 1902.

The General Association has done a peculiar work. For many years it did all the missionary work in Southeast Mississippi, and the first to foster Sunday-schools. In addition to this, it started the work among the Indians in its field and now has a number of their churches under supervision.

Last year the association fully supported two missionaries in Mexico, and this year propose to adopt a third. In the home field something was done also; but it is expected to send a special missionary into a destitute portion of the southeastern coun-

ties of the State this year. It is hoped, too that the colporteur work will be carried out.

At the late session there was remarkable enthusiasm. Congregations were overwhelmingly large. Among the visitors was Secretary Willingham, of the Foreign Mission Board; who did valiant service and preached on the Lord's Day, with power and efficiency. There were possibly over 3,000 hearers, and the people were delighted.

As already intimated, Bro. Clarke was reelected Moderator, and Bro. B. F. Roper, clerk. The other officers were: Bro. G. W. Rainer, 1st vice-president; M. Walters, 2nd vice-president; D. T. Chapman, treasurer. Through the kindness of Bro. Jeff Pace and Jno. T. Viverett, the undersigned was in attendance, and lectured Sunday afternoon. Bro. W. T. Lumbly, returned missionary from Africa, preached the closing sermon of the day, the congregation still very large.

It was a disappointment not to be present Monday to hear the various reports discussed. I had to be at home. The association has "laid aside every weight" and is going forward—ready to cooperate with every good work.

L. A. DUNCAN.

The Plan of Salvation Once More, and Finally—To Dr. Sample.

Discussions, to me, are unpleasant. But sometimes they seem to be necessary, and may remove some of the fog that is sometimes thrown around subjects, which, if no effort had been made to explain them, would have needed no explanation.

I am sure that not a soul more will be saved by reason of a discussion of the "plan of salvation."

The sinner made conscious of his guilt will not stop and seek an explanation of the plan of salvation. But like Saul when stricken down upon the public highway, will want to know what he must do—not when and how God provided salvation. It is enough for him to know that there is mercy and salvation for him, and that Jesus is a Savior ready and willing to save.

While Peter arraigned the Jews on the day of Pentecost for having taken Jesus, and with wicked hands slew him, a realization of their great sin siezed upon them, and they cried out: "Men and brethren, what shall we do?" Peter did not, so far as we know, talk to them about the plan of salvation, but told them to repent and be baptized in the name of Jesus Christ.

These people saw that they had committed a great sin in rejecting Jesus and putting him to death. They wanted God's wrath averted. They were told to repent and be baptized. The jailor, filled with fear, wanted to know what he must do to be saved. The answer came quickly and was to the point—"Believe on the Lord Jesus Christ and thou shalt be saved."

This exhortation was not prefaced, so far as we know, by a recital of God's plan for saving sinners.

The deeply penitent soul is looking for a Savior, and not an explanation of how and

when he became his Savior.

I dare say that if Bro. Sample should travel the country over, and ask every Christian, those whose lives verify their profession, if they understood clearly, or even sought such information, that Jesus was their substitute under the law, and paid their debt, being made sin for them, etc., etc., that nine out of ten would say, no, I felt that I was a lost sinner, and needed a Savior, and prayed, and wept, and finally just surrendered myself to God, taking Jesus as my only, and all-sufficient Savior. Indeed, many of them would hardly put it into as intelligent language as the above, and yet their piety and consecration would close the mouths of all cavilers.

Pious Uncle John and saintly Aunt Mary would not know the meaning of many of the modern terms used in discussing the "plan of salvation," and yet all the world could not convince them that they are not saved.

If a person is in a pit of foul mud and air and a rope is let down, and he is told to take hold of the rope, and commit himself to the rope and he would be drawn out, do you think his friends would have to explain to him all about the process of making the rope before he would or could lay hold on it and be drawn from the pit? I think not. He would only want to know if the rope was strong enough to bear his weight, and if it was intended for him.

David found himself in such a pit. God took him out and put his feet on a rock.

Tell the sinner who wants to be saved of Jesus as an all-sufficient Savior, and as the only Savior, and that he is willing to save even the vilest sinner, and you have told him all he wants to know. Magnify and exalt the person of Jesus as a Savior, and the unsaved will not care to know any more. They do not need to know more. The rest is God's part.

The processes of the scheme of redemption are to be learned and understood by the saved, and that is a part of his growth in the knowledge of Christ.

Many things are clear to me now from studying God's Word through spiritual eyes, that I had no conception of before.

Read the entire second chapter of First Corinthians, but especially verses 6-10. The awakened sinner, finding himself condemned, wants mercy, and therefore prays: "God be merciful to me a sinner," and finally entrusts himself to God by throwing himself on his mercy, and taking Jesus as his Savior.

Why? Because some one has gone over all the ground of God's purpose and plan concerning the salvation of sinners, and all the processes of carrying out and executing that plan? No. He has simply learned that Jesus can and will save. This is the person he is looking for, and having found him, he at once casts himself upon his mercy.

The criminal before the court, in appealing to the mercy of the court, does not wait until some one versed in the law explains how it is that the judge has the power to exercise clemency, or how he ob-

tained the power, but being informed that he has such power, he appeals to his clemency. This is faith in his ability and willingness to extend mercy.

The Gospel is glad tidings. Glad tidings of what? That Jesus came into the world to save sinners. Tell sinners that Jesus is their Savior, and faith will do the rest. Then when they are saved, and begin reading and studying God's Word, they will as Christians learn about God's plan wrought out and consummated in Christ. I am done.

W. I. HARGIS.

Improve.

We had a glorious three days' meeting, beginning October 25th. Brethren W. A. Hewitt and A. A. Bryant did the preaching, and God blessed their efforts. Six accessions—four by baptism and two by letter.

We organized Saturday before the 4th Sunday in August with 16 members. We now number 26. Pray for us.

C. E. BASS.

Carley, Miss.

Dr. Spilman at Lexington.

Bro. Spilman, the great S. S. man, will be at Lexington on Monday night, the 17th of the month. We are anxious that a large number shall receive benefit from his visit and hereby extend a cordial invitation to Christian workers in adjoining towns, and neighborhoods to come and hear and be helped. Let no one who can come fail to come.

Fraternally,

C. T. KINCANON.

Resolution.

ADOPTED BY PEARL LEAF ASSOCIATION.

Resolved, That we, as members of the Pearl Leaf Association, do heartily endorse the course pursued by Judge J. H. Neville and Judge Enoch in condemning the use of intoxicating liquors and all disturbances around our church houses and that we do all in our power and feel ourselves personally called upon to see that justice is dealt out to those who create such disturbances.

Resolved, 2nd, That a copy of this resolution be published in THE BAPTIST, also that a copy be sent to each of the judges.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

THE HOME.

Contented Children.

Where you see a happy, sweet-tempered child, you may be assured that it is not a spoiled one. It has been taught very early the lesson of giving up its own inclination to the will of others, and has learnt to be useful in its own way. A child who feels that to its parents and playmates has an immense moral advantage over others, who live entirely for themselves.

Have you ever observed the pride and joy with which a tiny child will perform some little task which is supposed to be beyond its strength or skill? I have seen a sweet little maiden of tender years helping her mother with such a worldly-wise air that it would have been sheer cruelty to let her imagine the instant that she was a hindrance. But her mother was a wise woman and encouraged the "little housemaid," who was becoming useful and tidy in her toys.

Those who possess a garden should encourage their children to assist in keeping it tidy. Let them remove the weeds from the flowers and the grass from the paths. As they get older, teach them how to mow the lawn. This is splendid exercise and works both ways—it keeps the turf in condition and tends to strengthen the muscles.

As soon as you find your children wearying of play, set them to do something useful, not as an order, but because you really "want their help," and they will very quickly eradicate the little weeds of discontent and selfishness which were beginning to take root in the youthful mind. —Scotsman.

The Dissolution of the Home.

Few things are sadder than the gradual dissolution of a family circle. When, moreover, it once begins, it goes forward with a rapidity that is almost startling. The eldest son, it may be, dissatisfied with his narrow surroundings, takes his journey into some far country to seek a better fortune; or the eldest daughter, obeying the deepest instincts of a woman's nature, listens to the voice of a stranger, and forsakes with a light and happy heart the roof that sheltered her childhood, to become the mistress of a new home. Then the younger children follow in quick succession. Some of them, miserably,

are wrapped in white robes and borne forth amid blinding tears to their last resting place. Sooner or later, and in one way or another, they are all gone. The long table in the dining hall is shortened, the chairs are taken out of the family room, because there is no one to occupy them, and the old folks are left to each other as absolutely as they were in those far-distant days when under bright skies and with buoyant spirits they began life together. Well indeed is it for them if the young love that once animated their hearts has deepened and ripened into that rational affection which is the most sacred bond of union between two human beings.

We have known aged couples whom not even the experiences of fifty years had disenchanted of the glowing ideals that floated before their vision when they first set their feet in the long road which begins at the marriage altar and ends in an open grave. Would that there were more such! At the risk of being sneered at by that large class of people to whom a bushel of corn or an ounce of silver is worth more than a ton of sentiment, we wish to protest against the criminal carelessness and indifference that allow all the glory to fade out of the wedded life, and suffer it to become a dull, monotonous, and commonplace thing. It is a matter of vast importance that husbands and wives, instead of losing their tender interest in each other, should cultivate this holy feeling with constant assiduity; for the time is coming when it may be the only human resource upon which they can draw for comfort.

Dark Hair

"I have used Ayer's Hair Vigor for a great many years, and although I am past eighty years of age, yet I have not a gray hair in my head."
Geo. Yellott, Towson, Md.

We mean all that rich, dark color your hair used to have. If it's gray now, no matter; for Ayer's Hair Vigor always restores color to gray hair. Sometimes it makes the hair grow very heavy and long; and it stops falling of the hair, too.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

ROYALINE OIL

THE GREAT ANTISEPTIC FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.

25 CENTS MONEY BACK IF YOU WANT IT

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Pano Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

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SPICKARD'S ONE CENT HEADACHE CURE IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

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\$1250 TO \$3600 Per Year & Expenses. FOR HUSTLERS—BOTH MEN & WOMEN

At home or traveling. Let us start you. Our Puritan Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over 50,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, aerated, delicious drinking water. Boils Filters. Saves lives—prevents fevers, sickness, doctor bills—cures diarrhea. Write for NEW PLAN and OFFER. HARRISON MFG CO., 12 Harrison Bldg., Cincinnati, O.

Dining Cars... ALL TRAINS LA MEALS LA CARTE ALL THE WAY ALL THE TIME

Treasure House OF Plenty.

Did you ever stop to think, you, to whom that Wonderful Place, the

Rookery,

with its vast show of everything under the sun that can be used in any house, is so familiar, what a remarkable thing it is to find under one roof such a bewildering diversity of things, little and great? Do you realize that, no matter what article of home use or housekeeping service you may desire, whether for parlor or bedroom, kitchen or hall, you can secure it at the

Rookery.

It is a treasure for the people of Jackson to draw upon. Every day finds us opening something new. Today we call attention to a beautiful line of fancy

JARDINIERES.

They are needed more in fall than at any other season of the year—plants are being housed for the winter—you'll want something nicer looking than the plain pot—here's your chance to get a bargain—look the prices over—

- 6 Inch Jardinieres 50c.
- 7 Inch 60c., 8 Inch 75c.,
- 9 Inch \$1.00 and \$1.25.

The line will please you—new colors and blendings—glazed inside and out.

The Rookery.

Jackson, Miss.

Prohibitory Laws.

All liquor laws are opposed by liquor men. Fifty years ago they fought desperately against the regulation of the traffic by license systems. They now regard it as the social and legal desideratum. Prohibition is therefore to be opposed; we have license; let us alone! Otherwise, we will defeat the enactment of your laws, and trample them under foot if you secure them. We will secure license at all hazards, and then say, "Prohibition is a failure." We will sell liquor without license and then say, "Prohibition is a failure."

We will hire the newspapers to keep it before the public that "Prohibition is a failure." We will do all in our power to defeat Prohibition and then declare that "Prohibition does not prohibit." We will see that men are nominated and elected to office that will be delinquent in enforcing prohibitory laws and claim that you cannot enforce laws against the liquor traffic.

Blind Tigers.

T. E. Richy, of Princeton, Ky., writing to The Baptist Standard, says, among other good things:

"A word more about 'blind tigers.' They stand a poor chance in Kentucky now. All 'blind tigers' are afraid of Uncle Sam, for he shows no favor and he diligently seeks to find out the guilty parties and duly punish them. For this reason, the 'tigers' are careful to provide themselves with the required certificate and keep it posted in plain view in their dens. This protects them from arrest by the revenue officer. Kentucky now has a statutory provision which makes the possession of this certificate proof of the guilt or violation of prohibitory law in prohibition territory. As a consequence, where the officers are at all diligent, there is scarcely any trouble in enforcing prohibitory laws in the State. I respectfully suggest that the friends of prohibition in Texas take the matter in hand and agitate it until a similar law is placed upon the statutes of that great state."

I thought Mississippi's legislature enacted such a law. What became of it?

MADE \$105 THE FIRST MONTH

writes FRED BLODGETT, of N.Y. J. L. BARKER, of La., writes: "Am making \$50 to \$100 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made \$85 to \$100 a day." Hundreds doing likewise. So can you. \$50 to \$100 daily made placing jewelry, tableware, bric-a-brac, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free.

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Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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Mississippi College.

The Old Reliable.

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Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous.

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,
Goodman, Mississippi.

THE B. Y. P. U.

W. P. PRICE, EDITOR.

Daily Bible Reading.

Monday 10. Popularity of Jesus at Galilee. Mark 1:35-45. Compare Luke 6:1-2.

Tuesday 11. For the paralyzed. Luke 5:17-26. Compare Matthew 9:1-8; Mark 2:1-12; Luke 13:10-17.

Wednesday 12. For the paralyzed. Luke 5:17-26. Compare Matthew 9:1-8; Mark 2:1-12; Luke 13:10-17.

Thursday 13. The call of Matthew. Mark 2:13-17. (Parallels: Matthew 9:9-13; Luke 5:27-32.) Compare Acts 1:1-3.

Friday 14. Questions about fasting. Luke 5:33-39. (Parallels: Mark 2:18-22; Matthew 9:14-17.) Compare Luke 11:22-25.

Saturday 15. The cure at Bethesda. John 5:1-8. Compare Matthew 9:1-8.

Sunday 16. Prayer Meeting. For Me! Isaiah 53:6; Luke 22:19-20; Romans 5:6-8; 1 John 3:16.

S. S. Lesson. The Times of the Judges. Judges 2:7-16.

—It is Oxford, 12, 13, 14.

—Have you sent in your name? Then do so today—before it is too late.

—And you are not going because your name is not in the program! Everybody could get on, so they gave preference to the weaker ones of us, may we account for how some of us got on.

—As no credentials are required any union or church may have any number of representatives—the only condition of membership is to be a Baptist and present at Oxford.

—The Iowa, New Jersey, Pennsylvania, Maryland, Tennessee and Massachusetts B. Y. P. U. State Conventions meet last week.

—The Kentucky B. Y. P. U. Convention meets at Dayton on the 19, 20 and 21.

—Reports from the field ought to find thirty minutes' space at Oxford.

New Union.

At the invitation of pastor and church, ye editor went down to Chapel Hill last Friday night, and spoke to a good congregation on "How to Build Up a Church"—doctrinally, numerically, socially, financially, devotionally and spiritually. After which a union of some 30 or 40 members was organized, with Miss Bettie Hendricks president, Miss Dixie Rather secretary and treasurer, and Mrs. Burdick organist. This is a country church—but then it has C. E. Lewis for pastor, and a whole lot of good folks backing him up in his own know.

Give the Young a Chance.

The young people are of far more importance in the future

than is usually attributed to them. We act toward them sometimes as if we had forgotten that it is out of children that grown up people are made. They are in the true sense of the word types, with this difference from a usual type, that they need to have all the attention possible to guarantee a symmetrical development and an accurately shaped manhood.

The possibilities of a young life are almost beyond measurement and in proportion to the possibilities so is the gravity of the responsibilities of those who have in charge their rearing. The attributes seen in the mature person were there in the child, and whether good or evil dominates the life depends in a large measure upon the influences brought to bear in the years of childhood and youth. I think it is not too much to say that we all inherit a certain portion of good and evil. If that be true, how essential it is that the good be cultivated to the point of dominating the conduct of life. Of course, it is impossible to reach the highest attainable aside from the saving grace of God.

There are some attributes in which a man can not be lacking and lay claim to the highest type of manhood. Such are politeness, purity, energy, economy, and to realize that there is a purpose in living. The young man whose parents and teachers have kept these things constantly before his mind, other things being equal, has decidedly the advantage of one who has not been so trained.

In every phase of business life the demand for young men and women of sterling worth is increasing. One of the wealthiest men in the State wrote to a young friend of mine that he found it far more difficult to find men than it was to make money. May the time soon come when none but men of business integrity will handle the affairs of life in any respect. When that day shall have come we will then have a citizenship full of patriotism and love of home, two things absolutely necessary to the greatest happiness and most stable government. Then will life be filled with interest, hope and virtue, and as old age draws on the soul can live and bask in the sunlight of pleasant memories and a life well spent.

A. J. AVEN.

DR. J. W. KEY,
DENTIST.

Rooms over Western Union Telegraph Office

PERSONAL to SUBSCRIBERS

WE WILL SEND to every subscriber or reader of THE BAPTIST a full-sized **WONE DOLLAR** package of **VITE-ORE**, by mail, **POSTPAID**, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. **Vite-Ore** is a natural, hard, adamantite rock-like substance—mineral—ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added, or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Give age, illness and sex.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what illness you have, by sending to us for a package. You must not write on a postal card. In answer to this, Address **THEO. NOEL COMPANY, Dept. N. Y., 527, 529, 531 W. North Ave., Chicago, Ill.**

Cancer of the Lip Cured by Anointing With Oil.

ATWELL, TEXAS, Feb. 24, 1902.

Dr. D. M. Bye Co., Dallas, Texas:

KIND FRIENDS—Words will not express my gratitude for the cure I received from your Oil Cure for the cancer on my lip. It is healed up all right, and I take great pleasure in recommending your wonderful Oil Cure to any that may be suffering from the loathsome disease of cancer. You can use this letter in any way you see fit. Hoping it will be a blessing to some one, I beg to remain, your true friend,

J. G. Moss.

The Combination Oil Cure, for cancer and malignant diseases, has the endorsement of the best medical authorities of the world. It cures when all else fails and gives relief from unceasing pain. Illustrated books and papers sent free to those interested. Call on or address Dr. D. M. BYE CO., 171 Main street, Dallas, Texas. P. O. Box 462.

DO THIS ONE THING.

Write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle of Vernal Saw Palmetto Berry Wine, if you need it. It is sent free and prepaid to any reader of THE BAPTIST, who needs it, and writes for it. It soon relieves and quickly cures depraved or catarrhal and inflamed conditions of the mucous membranes throughout the body.

Every form of stomach trouble yields to its influence and is cured by it, whether indigestion, dyspepsia, flatulency or catarrh of stomach. Congestion of the bowels, called constipation is immediately broken and relieved and cured to stay cured. Vernal Saw Palmetto Berry Wine clears the liver and kidneys of congestion, relieves them of inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and a perfect cure established. It is a specific for inflammation and enlargement of prostate gland and for all painful conditions of the generative organs of women. Do not hesitate to write for a trial bottle and booklet.

GOOD POSITION.

Pay Tuition After Position is Secured.

A worthy student from each postoffice may pay tuition without security after course is completed and position is secured. For "Application Blank A" and catalog, address **DRAUGHON'S PRACTICAL BUS. COLLEGE**. (Write either place.) Montgomery, Shreveport, Ft. Worth, Galveston, Nashville, Atlanta, St. Louis and Little Rock.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

ANNOUNCEMENT.

Commencing Sunday, November 24, 1902, the Southern Railway will establish a new passenger train service between Atlanta, Ga., and Birmingham, Ala., leaving Atlanta at 11:35 p. m. after arrival of the New Fast Mail train from Washington, and arriving at Birmingham at 5:35 a. m.; returning leaving Birmingham at 11:30 p. m. and arriving at Atlanta at 6:00 a. m.

At the same date, the Alabama Great Southern Railroad will establish a new passenger train between Birmingham, Ala., and Meridian, Miss., leaving Birmingham at 5:45 a. m. and arriving at Meridian at 11:00 a. m., connecting with the Alabama & Vicksburg Railway train which leaves Meridian at 11:05 a. m.; returning the A. G. S. R. R. train will leave Meridian at 6:15 p. m., after arrival of A. & V. Ry. Train due at 6:10 p. m., and arriving at Birmingham at 11:15 p. m.

By means of this new service passengers will be able to start from Atlanta at 11:35 p. m., from Birmingham at 5:45 a. m. and make direct connections through to all points on the A. & V. and V. S. & P. Railways and M. K. & T. Railway as far as Dallas, Texas; and in the reverse direction start from any point, Dallas, Texas, and east, and make through connections and quick time to Birmingham and Atlanta, arriving at the latter point at 6:00 a. m.

This together with the existing fast train service (Queen & Crescent Route Trains Nos. 1 and 2) will give passengers choice of two daily trains.

It will also bring mail from New York and Washington, D. C., leaving the latter city at 8:00 a. m. and distributing it between Meridian and Shreveport during the following day; viz., mail which leaves New York at 2:10 a. m. and Washington at 8:00 a. m. Monday will reach Meridian at 11:00 a. m. Tuesday, Jackson 2:30 p. m., Vicksburg 4:15 p. m., Shreveport 10:50 p. m., and Dallas, Texas, at 8:00 a. m. Wednesday.

This means that mail which now reaches points in Mississippi and Louisiana on Queen & Crescent Train No. 1 Wednesday will after the inauguration of this new service reach those points on train No. 3 of the day before, a difference at Vicksburg, for example, of fourteen hours and thirty-five minutes, and a corresponding difference at all points along the A. & V. and V. S. & P. Railways.

SPARHAWK

RHEUMATIC CURE

Quickly and permanently cures all forms of Rheumatism, Neuralgia and Lumbago. It is purely vegetable and cures when all else fails. Sparhawk Chemical Co. City:—My wife has been troubled for a good while with Rheumatism; she used two boxes of "Sparhawk Rheumatic Cure" and has been entirely relieved of the trouble, and she recommends it to anyone with Rheumatism. Thos. Etherington, 1210 Aubert Ave., St. Louis, Mo. For sale by all druggists or sent to any address on receipt of 50c. Sparhawk Chemical Co., St. Louis, Mo.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Bloom.

On the night of September 19th, the death angel visited the home of Mr. and Mrs. S. P. Bloom, in Wesson, Miss., and carried back to heaven the pure sweet soul of little Marguerite. She was the pride and joy of her parents and won the hearts of all she met by her sweet endearing manners. It was hard to give her up but Jesus wanted her in heaven, and while she is sadly missed here, we know she is now an angel around God's throne and we shall one day meet her there.

A FRIEND.

Kirkpatrick.

Sister Mary Ann Kirkpatrick, born 1819 at Mt. Carmel, Lawrence County, Miss., loved to Palestine, Hinds Co., at five years; thence to two miles of Raymond; married at twenty to Mr. J. W. Kirkpatrick and lived five miles of Raymond forty years; spent her last years near Le. ried; died October 13th, 1902. Her progeny consisted of ten children, two of whom survive her, eighteen grandchildren and many great-grandchildren. She professed the Savior in the early forties and her life attested its correctness. At her death she was a member beloved of Learned Baptist Church. God be with the bereaved.

P. A. HAMAN.

N. J. Pittman.

Bro. N. J. Pittman died Oct. 16, 1902, as a result of a saw-mill accident. After realizing that his wound was fatal, he expressed himself, as ready to go. Oh, how he will be missed! Such a true friend and sympathizer to his pastor and to others also. He was a faithful member of New Hope Church, Marion Co.

Sister Pittman and children, it's hard not to grieve, but trust the Lord, He doeth all things well.

Judge not the Lord by feebleness, But trust in Him for his grace, For behind a frowning providence He hides a smiling face.

His pastor,

J. W. STEEN.

Farr.

Robert Francis Farr was born Dec. 25th, 1880, and died July 26th, 1901. He was a good and dutiful son and was loved by all who knew him.

A few weeks before his death he told some of his friends that he intended to join the church during the next meeting.

Before the next meeting he was called away from earth. He gave evidence of a changed heart and we rejoice in the belief that he is dwelling now in the presence of our Savior.

David Farr was born Oct. 25th, 1876, and died July 22nd, 1902. He joined the Baptist Church at Hamburg when he was between fourteen and fifteen years of age and was baptized by Bro. W. J. Derick. David proved his faith in the Master by his every day life. He gladly conducted prayer-meetings and worked in the Sunday-school. His cheerful obedience made him a delight to his parents.

His father told the writer that he could not remember a single instance in which David willfully disobeyed him. A great crowd of people attended the funeral services and many tears were shed by relatives and loving friends. "I heard a number of people say 'He was the best boy I have ever known.' As many as are led by the Spirit of God, they are the sons of God."

Bertha, daughter of R. F. Farr, died Oct. 24th, 1902, after an illness of only three days. She was not quite twelve years of age but happily converted and baptized only a few weeks before her death. She was serious beyond most children of her age and was much loved by her schoolmates. She was tender-hearted and helpful wherever she went. She gave promise of making a noble woman but God took her to Himself. This is the third child that our dear Brother and Sister Farr have lost in the last fifteen months. May the Spirit of our blessed Savior comfort them.

E. GARDNER.

Hamburg, Miss., Oct. 27, 1902.

Mrs. Etta Roach Herring.

Just after the sun had passed the noon meridian, Wednesday, October 8, 1902, Mrs. Etta R. Herring fell asleep at her father's home in Carrollton, Mississippi, as peacefully as a little child in its mother's arms at the close of day. She was the first-born of deacon B. F. and Mrs. Wannie Toombs Roach, and the wife of Mr. R. F. Herring, of Jackson, Mississippi. Born September 15, 1879, and married January 14, 1902, her death seemed most untimely, yet there are no unfinished lives with Him "in whom we live, move and have our being."

"She died young, But there are silvered heads Whose race of duty Is less nobly run."

She began life bright by giving her heart in early life to the Savior. At the age of twelve she was baptized into the fellowship of the Baptist church at Carrollton, by Rev. L. S. Foster. Her walk was "worthy of Him who had called her into His kingdom and glory."

Though richly endowed by nature and culture and prominent and popular in the social life of the cultured people among whom she was reared, she always quietly but firmly declined to do homage to the social god. As Sunday School teacher, church organist, leader in young ladies' prayer meetings, as wife, daughter, sister—in short, wherever duty claimed her she measured up to the obligation.

Only a few short months ago the writer, related by ties of blood, was called to pronounce the word which united her life to the noble young man who had wooed and won her heart. The orange blossoms had scarcely faded from her bridal wreath before grief-visaged death began to knock at her door. On coming to us, she immediately enlisted in the Master's service and gave promise of great usefulness in our church life, but the head of the church needed her in "the general assembly and church of the first-born." Husband, father, mother, sister, church and friends stagger beneath the blow, but we know our Father loves too well to wound unnecessarily. "He doeth all things well."

"At the crystal river's brink We shall find the missing link, Some sweet day, bye and bye."

W. F. Y.

MOZLEY'S
LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.



JUDSON INSTITUTE,

Marion, Alabama.

FIRST BAPTIST COLLEGE EXCLUSIVELY FOR YOUNG WOMEN IN THE UNITED STATES.

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Twenty-six officers and teachers from best colleges and conservatories in Europe and America. Teachers selected for technical skill, moral worth, social excellence and Christian Devotion.

Courses of Study.

Regular college courses in Literary and Scientific Departments, Music, including Pipe Organ, Piano, Voice and Violin; Art and Elocution. Special attention given to the study of the Bible and Missions.

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Commodious Buildings, lighted with electricity, abundantly supplied with excellent artesian water on every floor; hot and cold baths and modern conveniences. Libraries, Reading-Room, Laboratory, Gymnasium, Art Studios, etc., admirably equipped.

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Two hundred and twenty pupils, representing twelve States; 186 boarders. Our pupils come from best Christian families.

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The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President **ROBERT G. PATRICK, D. D., Marion, Alabama.**

KEEP THE
BABIES WARM
THIS WINTER.

It is cheaper than Doctors' bills, not to mention the work and worry of the wife. We ship GOOD COAL for both the Household and Factory; also Blacksmith Coal and Foundry Coke.

A Single Carload at Wholesale Price—direct from the Mines.

Write for Quotations and Freight Rates.

Muscogee Coal Co.,

415 Chalifoux Bldg., BIRMINGHAM, ALA.



7 Adged BINT

WOMAN'S WORK.

Woman's Central Committee.

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Jones, Clinton, Miss., who conducts the Woman's Page.]

The following amounts have been reported to me during the quarter ending October 1st, 1902:

ABERDEEN ASSOCIATION.

Pontotoc—Foreign missions \$7.50.

Okolona—State missions 26.

Aberdeen—Home uses \$18.10.

BOGUE CHITTO ASSOCIATION.

McComb—Home uses \$5. Orphanage 3.60.

CENTRAL ASSOCIATION.

Utica—Home missions \$1.65, home uses .50, Orphanage 5.

Jackson Second Church—State missions \$10, home uses 1.45.

Clinton—Home missions \$1.90, foreign missions .85, home uses 1.78.

CALHOUN ASSOCIATION.

Elam—Home missions 10.70, foreign missions 1, home uses 29.60.

COLDWATER ASSOCIATION.

Byhalia—Home missions \$2, State missions 2, foreign missions 1, home uses 8.65.

COPIAH ASSOCIATION.

Hopewell—Home uses \$3.

Damascus—Home uses \$2.

Spring Hill—Ministerial education \$7.20.

CHICKASAW ASSOCIATION.

L. M. S., First Church, Meridian—Home missions \$1.22, State missions 12.62, foreign missions 12.62.

L. A. and M. First Church, Meridian—General missions \$3.20.

Wm. Carey—Foreign missions \$88.95.

EBENEZER ASSOCIATION.

Tuscanola—Home uses 2.73.

KOSCIUSKO ASSOCIATION.

Yockanookany—Home missions \$1.60, home uses 1.

Center—Home missions 35, home uses 4.

Kosciusko—Home uses 3.

Kosciusko Factory—Home missions \$1.

Samaria—Home missions \$3.35, home uses 21.50, foreign missions 12.15.

LEBANON ASSOCIATION.

Wiggins—Home uses \$8.

McHenry—Home uses 1.

YOUR ATTENTION? PLEASE!

If we can get it for a few moments, we feel sure that we can interest you. We want to tell you about two medicines. Of course we know that you have read medicine advertisements until you have become weary of the catalogue of ills they claim to be specifics for. You have probably tried some of them, and failed to receive the benefits promised. And yet, in the face of all this, we ask your attention while we tell you about ours, because we KNOW they will do what we claim for them, and we believe that we can prove it to you. In the first place, unlike other remedies, these are not "patent medicines." They are prepared from the formulas of Dr. Jesse R. Jones, of Jackson, Miss., a most successful practicing physician of nearly fifty years' experience. They are the result of long years of personal experience in the treatment of the diseases for which they are recommended, and have proven invaluable remedies.

WOMANETTE is the great Woman's Medicine, there being scarcely a condition to which the peculiarities of her sex render her liable in which its use will not prove beneficial. It positively cures Irregular, Obstructed and Painful Menstruation, Vaginal and Uterine Leucorrhœa or Whites, Inflammation and Ulceration of the Neck or Body of the Womb, Habitual Miscarriage, Prolapsus, Nervousness, etc. Ladies who have once used it during Pregnancy are not willing again to be without it. Besides preventing Cramps, Pains, Fretfulness, etc., the system is so well prepared for the confinement that a case of tedious, difficult or dangerous labor has never been known to occur when a few bottles have been used during the last months of pregnancy. It is emphatically the woman's friend. Send your address to us, and we will gladly mail you literature more fully setting forth the merits of this valuable medicine. It is guaranteed to do all that we claim for it. Price, \$1.00 per bottle; six bottles for \$5.00.

OL-KO is an Anti-Bilious Syrup for use as a Home Treatment in Diarrhœa, Flux, Colic, Cholera Morbus, Indigestion, Sour Stomach, Heartburn, Biliousness, Cramps and Pains of the Stomach and Bowels, Chills, and is particularly recommended as a Fever Syrup and a Soothing Syrup. If you have eaten too heartily, it prevents or removes the unpleasant effects. It is not a purgative, but the very best neutralizer. If your stomach or liver is deranged it corrects it. If your child is fretful or cannot sleep, one or two doses given to it will correct the derangement of the stomach that is producing the trouble, and you will know how to appreciate it as a Household Remedy. Its range of usefulness is almost unlimited. We want you to try it. If you follow directions and learn to use it you will never want to be without it. Write us for literature about it, and testimonials. It is put up in \$1.00 and 50c. sizes. Six large bottles for \$5.00.

Ask your druggist for WOMANETTE and OL-KO. If he doesn't keep them send direct to us. Manufactured, sold and guaranteed by

JONES MEDICINE CO., Jackson, Miss.

Immanuel Church 207.05.

Macon \$73.81.

Grand total, \$1,590.90.

Mrs. Wm. R. Woods,

Sec. Central Committee.

REPORT OF BAND WORK.

For Quarter Ending Oct. 1, 1902.

Sunbeams of Clinton—Home

missions \$5.75.

Sunbeams of Gloster—Home

uses \$5.60, Orphanage 15; total

20.60.

Sunbeams of Pleasant Hill—

Foreign missions \$1, home mis-

sions 2; total 3.

Sunbeams of Oxford—Foreign

missions \$2.

Sunbeams of First Church, Me-

ridian—Foreign missions \$5,

home missions 4; total 9.

TOTALS.

Foreign mission \$8.00.

Home missions 7.75.

Home uses 5.60.

Orphanage 15.00.

Grand total, \$40.35.

Mrs. HENRY F. BROACH, JR.,

Supt. of Band Work.

Shuqualak.

The Woman's Mission Society of the Baptist church held its annual "Box Packing" on Monday afternoon, October 27th, at the home of Mrs. J. M. Edwards.

The box was sent to Rev. G. W. Tubbs, whose home is in Lone Grove, I. T.

The pastor, Rev. E. W. Spencer, always does the packing. He was present and voted us a first-class society, and said the box was indeed one to make happy the heart of any preacher.

The value of the box was one hundred dollars, sent prepaid. It contained a splendid lot of goods, and it was a genuine free will offering from those whose hearts and hands are ever ready for any work for the Master.

We can never forget the delightful time we spent while getting up and packing our box, and should it do Bro. Tubbs and his family half the good it has done us, why a blessed lot of good will have been accomplished by the box, which went with our love.

I. M. S.

TEMPERANCE.

BY W. H. PATTON.

Twelve Thousand Barrels.

A few days ago a gentleman pointed out a bonded warehouse to me, and remarked that it contained 12,000 barrels of whiskey. I began to think.

Twelve thousand barrels of liquid woe,
Breeding anguish in its flow;
Twelve thousand barrels of hell on earth,
Cursing the day of many a birth;
Twelve thousand barrels of frenzied mind,
Scorning the laws of human kind;
Twelve thousand barrels of blind deceit,
Snaring the paths of youthful feet;
Twelve thousand barrels of sisters' tears,
Rolling down through coming years;
Twelve thousand barrels of brothers' blight,
Twelve thousand barrels of stormiest night;
Twelve thousand barrels of heavy sighs,
Twelve thousand barrels of broken ties;
Twelve thousand barrels of cunning lies,
Twelve thousand barrels of orphan's cries;
Twelve thousand barrels of pressing cares.

—Baptist Standard.

The Distillers.

The distillers are sending circulars to every business man, wanting to sell whiskey. We need the aid of congress to enact legislation affecting interstate commerce.

In fighting the liquor men, we have them and the devil also to fight, and we must have the Lord's help. The children of Israel had to exercise faith and do certain other things before the walls of Jericho fell. We have to leave off drinking ourselves, discourage it in others, talk prohibition, pray for prohibition, and vote as we pray.

Then the stronghold of the liquor traffic will fall.

The Judiciary.

There has been a wonderful improvement in the judiciary within the last two years in dealing with "blind tigers." A few years ago they were fined twenty-five dollars and cost, and if there was a half dozen indictments they were all *nolle prosequi* but one, and it amounted to paying twenty-five dollars for six months' license. The consequence was they had no fear of the law. I see other judges are following Judge Neville and giving them \$500.00 fine and six months in jail. Most of the counties hire out their convicts or have a convict farm, and they are forced to work at hard labor, and they do not take the chances.

Counties that license liquor never have as efficient officers as those that prohibit the sale. The liquor men are all schemers and are hard workers for men they can use.

In license counties whiskey is used freely for the candidate of their choice, and it prevents good men from running for office.

The Liquor Traffic.

The liquor seller deals out alcohol, knowing its tendencies. The State licenses him to sell this alcohol knowing its nature, and the voter approves the license law knowing it leads to what shall make the devils laugh and the angels weep. Whenever a dog runs mad it is shot because it is dangerous. Whenever a bull becomes unruly it is killed because it is dangerous. Whenever a man enters upon a vicious career, and commits robbery, or murder, or becomes dangerous, his life is taken or his liberty curtailed.

The same rule applies to any business enterprise. Whenever it becomes dangerous to people it loses the right to exist. If railroads produce more evil than good that will be a reason for the extermination of every railroad in the United States. Now, those facts give us a right to challenge that great monster called the liquor traffic and demand a reason for its existence.

Why is it tolerated?
What can it show to offset the long, dark catalogue of crime and woe for which it is justly responsible? Will some man that votes for strong resolutions once a year at the Associations, denouncing the liquor traffic, and goes home and votes for a man for office that drinks liquor, and not in favor of the suppression of the traffic, answer the above questions.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Eczema Cured Forever By Tetterine

"The box you sent me has cured the most obstinate case of Eczema I ever saw."—James L. Jones, Jellico, Tenn.

Sole at druggists, or by mail from
J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

THE A. GRESSETT MUSIC HOUSE.

The Oldest and Largest Dealers
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They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert,
Wellington and Kingsbury Pianos.
Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and
Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

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LOW ONE WAY COLONIST RATES.

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Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

MOON'S MAGNETIC MEDICINE CO., Chattanooga, Tenn.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

A youthful gait comes
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"Queen Bess" Shoes.



